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Contents for August, 1913

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The Missionary Survey's Campaign for 50,000 Subscribers

WHAT'S THE TROUBLE, JACK?

It is an astonishing fact that Jack is not progressing upward.

Many loyal friends of THE MISSIONARY SURVEY cannot understand it. But we who are standing at the base of the flag pole watching the subscription rolls, see very clearly the reason.

Thousands of SURVEY readers neglect to renew their subscriptions. You would be even more astonished if you knew what good people overlook this "small matter"—people whose loyalty to the great Causes represented by the magazine you could not doubt for a moment. Yet, the posting of a letter with 50 cents in it, or handing the amount to the local club agent to renew their subscription is in many cases delayed until we spend from 4 to 12 cents in postage and stationery notifying them about it.

The wrapper on the magazine shows each month the status of one's subscription. The proper thing to do is to send in your renewal, or hand it to the club agent in your congregation, a month or two *before* the expiration takes place. Do not wait until we have to turn over to the Government in postage 20% of your subscription money.

Perhaps the matter seems in an individual case a small one, but it takes individual cases to make up the whole. We have paid for postage since January 1st, this year, \$250.00 for expiration notices alone. Think of that!

If renewals came regularly, our steady stream of new subscriptions would put Jack up the pole at the rate of 500 per month. As it is, Jack is barely holding his own, and if it were not for the new subscriptions coming forward, he would slide down.

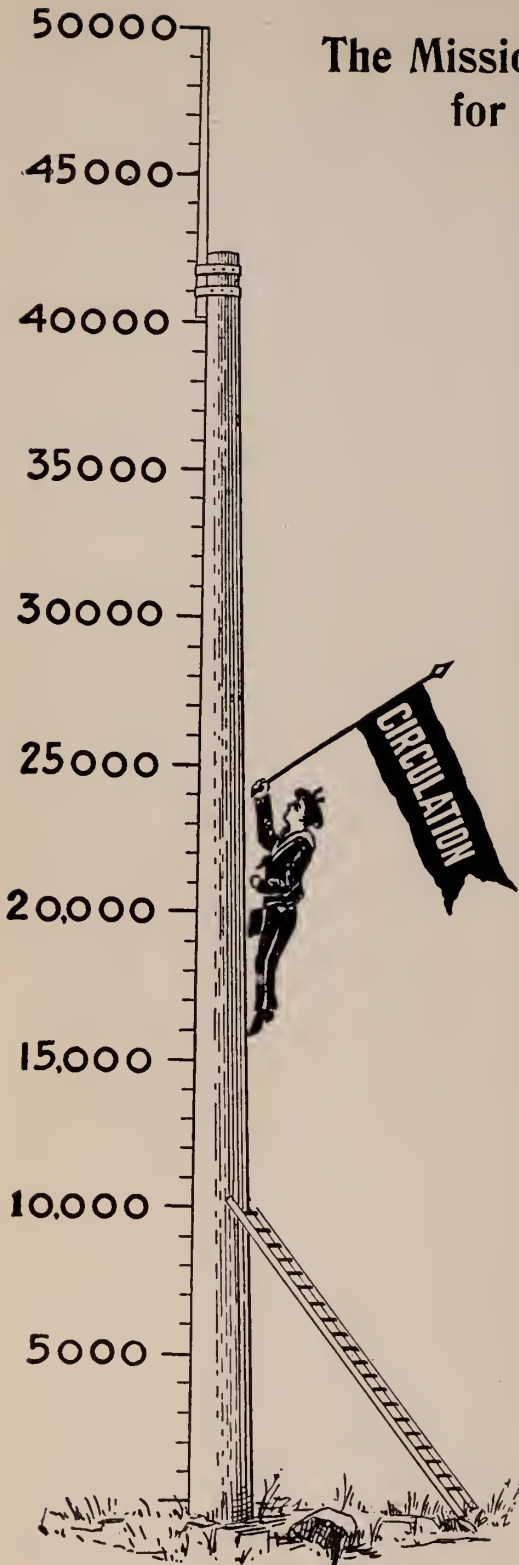
Dear friends, look at the wrapper on your magazine first thing, after this. If you can do so, find the wrapper that came on this August number and examine it. If your subscription expired last June and is still unrenewed, you will see a notation just under the address, like his:

June 13th

When your renewal is received, the notation will be altered to look like this:

June 13th-14th

(In some cases you will find the figures in full, as 1913 or 1914; we are changing the system gradually to the full figures.)



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE TRAINING OF HOME MISSIONARIES

S. L. MORRIS, D. D.

THE two greatest enterprises which confront to-day the Church are, the Evangelization of the world, and the Christianization of America. The first is the aim of Foreign Missions; the latter, the task of Home Missions. The Evangelization of the World is the larger challenge; the Christianization of America is the harder. Where Foreign Missions ends, Home Missions begins. While the Foreign Mission outlook is ever brightening, the Home Mission problem grows ever more acute. The incoming of a million aliens annually into the United States has practically obliterated the distinction, and the battle with heathenism is being transferred to America.

THE NECESSITY OF TRAINED LEADERSHIP.

At one time Home Mission operations were confined almost exclusively to pioneer work, as the Frontier expanded and the activities of the Church were employed chiefly in organizing and building new churches for the shifting centers of population. Now the Frontier is no longer in the far distant West, but is ever returning upon itself, from circumference back to center. Every foreign settlement and each suburban town is now a new Frontier. Every rural community in the Eastern States, or emigration, is committing suicide; and every great city, by immigration, is overcrowding, each presenting alike new and peculiar frontier problems. Once the country church was the spiritual recruiting force of the nation. Now the church in the country languishes and disintegrates, and becomes an additional burden on the Home Mission Boards. Negroes, with their emotional type of religious life, almost devoid of any ethical basis; mountaineers in sections isolated and untouched by the stimulating activities of modern life, stagnate in almost hopeless degeneracy; mining towns and mill populations, seemingly utterly devoid of ambition; lumber camps, bitterly antagonistic to the Church; cities with their strenuous life unnaturally

stimulated by the commercial spirit, sapping the life of the Church as the worldly overshadows the spiritual; these are but an incomplete enumeration of conditions and considerations which demand unmistakably a new and trained leadership for the Home Mission task.

The necessity of a trained Home Missionary force is equally apparent from another consideration. The enthusiasm of the intensive and extensive Foreign Mission propaganda is filling the whole horizon of Christianity with its compelling response to the claims of the heathen world. Its Student Volunteer Movement, and its rallying cry, "The evangelization of the World in this generation," awaken in the Christian heart all the chords of heroism, philanthropy, and Christianity, and sweep our most consecrated young men, eager to invest their life to the best advantage, into the noble army of missionaries, attacking the strongholds of heathenism. As a consequence, the flower of our Christian homes is being transplanted to blossom and yield fruit on heathen soil.

The talented young men of our seminaries and Christian institutions, who escape this alluring call for the best that Christianity can furnish, are eagerly sought and instantly conscripted by the wealthy churches and growing fields; and even then the demand far exceeds the supply. Thus, comparatively few of the best qualified, augmented by much material, are available for aggressive Home Mission effort. To the thoughtful the signs of the times are alarming. The churches of the United States have always, until quite recently, increased in membership faster than the population; but the last census rudely shocked us by revealing an even break, population and church membership during the first decade of the twentieth century gained each 21 per cent. Will the next decade prove the Church a laggard in the race? If Home Missions is the Life of the Church, the Defense of the Nation, and the Hope of the World, do

we not face a startling situation? In the mathematics of heaven, what shall it profit the Kingdom to win Catholic Brazil, and lose Protestant North America? From the standpoint of Christianity, what shall it profit the world to gain heathen China, and lose Christian Britian?

CHANGING CONDITIONS DEMAND CHANGED METHODS.

The home missionary, who once needed but self-denial and willingness to endure the hardships of new and pioneer settlements, now finds himself helpless amid changed conditions and perplexing environments. As well resurrect the militia of the eighteenth century, and expect its antiquated tactics to cope successfully with the machine guns and disciplined soldiery of modern warfare; as well ask the weavers, trained in the handlooms of antiquity, to contend with the complex machinery of our million dollar plants; as well require the educator of the primitive grammar schools to match the equipment of the twentieth century university. The home missionary of fifty years ago would be equally outclassed and handicapped by the problems of the complicated and complex life of modern society.

These considerations raise the question of methods, as well as reinforce the necessity of a trained leadership for Home Missions. What instrumentalities and forces has the Church created to meet the new demands?

Doubtless nine-tenths of our home missionaries are prepared for their life work in the schools of the prophets; but theological seminaries are giving the Church only a standard brand. Their one purpose, and rightly so, is to train ministers of the Gospel. They have their eye on the churches, and are striving to produce an article that will fit the average pulpit. They are not organized and maintained to furnish "specialists" for peculiar needs.

Most home missionaries, *ex necessitate rei*, are educated in the school of experience. The home missionary at present, best trained for his specialty, is the product chiefly of his environment after volunteering. Yet multitudes are fighting a noble fight against odds, tremendously handicapped from lack of special training; and without the encouragement furnished by the recognition which the Church accords its foreign missionaries, or even that with which a secular corporation rewards its laborers.

Supply and demand are calling into existence practical training schools, such as the Bible Training School of New York, under the guiding hand of Dr. W. W. White, and the Moody Training School of Chicago. These are compelling the classical and theological to stand aside in favor of the practical, and are furnishing trained workers whose lack of literary preparation would have excluded them forever from the average theological seminary. They are also giving to the work trained women for settlement homes, for the slums of our

congested cities, and the mission schools of the neglected mountains.

Two other institutions of a slightly different type have entered the field, and are serving a useful and noble purpose. The seminaries at Bloomfield, N. J., and DuBuque, Iowa, were founded, and are operated to educate and fit men of foreign speech to minister to their immigrating countrymen who are entering our ports in ever increasing numbers. These immigrants afford unparalleled opportunities for service to men of heroic consecration, trained in modern scientific method, in sociology, philanthropy, theology, and practical work who, by birth and experience, have a sympathetic acquaintance with the life, habits, and traditions of their countrymen.

Along the same line the Board of Home Missions of the Presbyterian Church, U. S. A. is the pioneer in an experiment which give great promise of service, by establishing "Immigrant Fellowships," bearing one thousand dollars each, open to recent graduates of theological seminaries. "The fellowship contemplates residence and study abroad in Austria, Hungary, Italy, and at other sources of modern immigration for eighteen months or more. The appointment carries with it a signed contract to serve the Board of Home Missions upon returning, at least three years." Three young men of exceptional ability are at present in Europe, having accepted these fellowships, and dedicated themselves to specific work among immigrants, and they are expected to infuse new life into the leadership of the organized forces to meet the social and industrial problem confronting the Church.

This provision for trained workers applies at present, however, to only one class. Such beneficent work should be enlarged to include the negro, the slums, the frontier and other phases of the work.

PRACTICAL SUGGESTIONS.

Do not the conditions, the needs, the problems warrant the enlargement of the typical theological school into the University of Theology, with the usual curriculum as a common basis, but providing for eclectic courses, specializing for chosen spheres of service? Instead of Bloomfield operated solely and separately for foreign-speaking people, why should it not become a constituent part of Princeton, enlarged to include all departments of missions, thus encouraging men to volunteer and specialize for the various phases of missionary service?

Professorships might be multiplied and chairs be filled by specialists, to inspire and train men for specific work. Lectureships for Home Missions, on a basis similar to the Yale lectures on Preaching, and the celebrated Hampton lectures of England, should be founded and endowed, furnishing opportunities for secretaries, or distinguished men with the gift of eloquence and learning, to create enthusiasms

or the commonplace, as well as the heroic and entimental in missions.

The present plan of fellowships, to encourage and develop specialists in Hebrew, is preparing scholars for theological chairs. If the number could be multiplied, and adapted to training men for Home Missions, they would serve a two-fold purpose; not only of developing specialists, but definitely committing men to Home Missions by enlisting their sympathies, as the result of the wealth of information acquired on the subject.

The greatest difficulty is holding men in the Home Mission fields. Foreign missionaries volunteer for life. Too often Home Missions are made simply "stepping stones to higher things," as the world estimates higher service. Such a plan would serve to win a place of honor in the Church for the Home missionary, whose heroic service and life of sacrifice receive no proper appreciation at present.

Perhaps nothing would be productive of better results than the rigid enforcement of the rule requiring several years of service in Home

Missions, in return for beneficiary education. The experience itself would furnish a training which possibly in many instances would eventuate in valuable lives being permanently laid on the altar of Home Mission sacrifice.

Above all other considerations the Church should agitate till it results in a guarantee of such compensation and recognition as will justify and induce more men of splendid mental and spiritual endowment, in ever increasing numbers, to volunteer for life in this worthy cause.

It is said by scientists that if a new island should emerge anywhere in the sea it would affect the temperature around the entire globe. In life the relationships are so interwoven that each trivial thing affects indirectly the whole of our religious life and thought. If then, our Home missionaries could be better trained for their task, our own land would as a consequence be more speedily and surely won, and America becoming a stronger base of operations would more swiftly speed the Gospel "unto the uttermost part of the earth."

"DOES SOCIAL SERVICE KILL THE PROPHETS IN OUR PULPITS, OR DOES IT SET THEM ON FIRE?"

PROF. ARTHUR S. HOYT

The effect of social service on our ministry is a test of their character. Are they prophets, or only scribes?

The prophets were students and interpreters of social life. And they gave God's word to the life of their time.

That is always the spirit of the prophet. These elder voices live again in the men of "light and leading," who have made new eras for Christianity. "From the time of the Reformation to our own time never has been a city of Protestant Europe which has been stirred to higher ideals of justice and purity without the reawaking of those ancient voices which declared to Jacob his sin and to Israel his transgression."

Social service gives the preacher a knowledge of life. He knows men in the sense of humanity, not a mere section or class of men. He knows what cripples and perverts the lives of the multitudes. He knows the noble impulses in hard conditions and behind rough faces.

And great sympathy is awakened by such knowledge. He becomes a man of feeling and not a mere dogmatist. And a profounder faith in God is born of this sympathetic knowledge. He is thrown back upon God as the one redeeming life. He gets a new view of God's redemptive processes.

So the preacher with the social vision and passion has a more living word. He puts the universal message in the present tense. He speaks to a real man of body and spirit, a man in the world, and not to a creation of the mind. He speaks of sin more practically, tracing its social cause and effect. He speaks of atonement more practically, urging its social law. He speaks of duty more practically, carrying it into every part and province of man's life.

Such a preacher has a more vital and comprehensive faith. He knows that God is in his world, and that the pulpit is but one of the manifold agencies and forms of His working.

Auburn Theological Seminary.



BEHOLD! WHAT HATH GOD WROUGHT?

MISS LOUISE DuBOISE

THREE years in a mining camp! It doesn't seem possible! Where has the time gone? Just three years ago we started our Mission here, and to-night my mind slips back to those early days.

A mining camp! I wish I could lay before our churches a picture of these sadly neglected places. They are truly the dark spots of our country. The dirtiest and most Godless places one could possibly imagine. Nobody cares what anybody does, and every man's for himself.

When I heard wee children cursing and fighting, and saw them smoking and chewing tobacco, and—yes, I did—drinking, my blood ran cold. You can't preach to children in alleys with any great results. So, the first thing I said was, "Let's have a school." Immediately the question came back, "Where?" and it was a question. Not one place could we find. Finally I saw it. Down under an old apple tree in a man's yard was a little building 13 x 25 feet.

Well, it's a long story, so I won't attempt to tell it. But we got it after so long a time, and had the building moved to a better location. Then people began waking up. So many wanted to come that the little house wouldn't hold them all. The Company then added fifteen feet to its length.

School opened and the children poured in. Dirty? If a single child had ever been in an "all-over" bath since its baby days I couldn't tell it. The little girls for the most part wore one garment—a dress. This was pinned at the neck and at the waist. One of the pins was almost always out, sometimes both of them. I had to keep a paper of pins on hand, and frankly, I certainly did get tired of pinning up children. The little boys' clothes were simply beyond my powers of description, though they were often sewed up in theirs.

Well, the first thing that went into that school-room, next to the Bible, was a washstand; and that article of furniture has proved a genuine blessing to this camp.

Last year we again outgrew our building, and again the Company kindly came to our rescue. They added a large, beautiful ell on one side. Now we have a nice school building, painted inside and out. There are shades and dainty white curtains at the windows, pictures on the walls, and the floor is oiled. It is really one of the most attractive school-rooms that I know. And the boys and girls take so much interest in keeping it nice; but the most beautiful part of it all is the splendid set of boys and girls who go to there to school. We don't have any more dirty children coming in now. They "fix up" at home. And we don't have any



The little schoolhouse and teacher.



On the steep path to learning.



Three years ago and ——— Today



Two boys before and ——— After

more "priming up." The children take great pride in themselves and their clothes.

It is a rare thing that I ever hear any bad language now, and drinking among the boys is unheard of. Some of them do use tobacco a little at home, but they are rapidly leaving that off, too. They can sing nearly everything in our Assembly books, can repeat from memory a good deal of Scripture, and know lots of Bible stories, and, of course, they all know the Lord's Prayer. They are trying earnestly to be just the boys and girls that we would have them be.

We have services Sunday night and prayer meeting on Wednesday. Almost all the older boys and girls come regularly to these services. Of course, they all come to Sunday school on Sunday afternoon, too, and they are carrying their teaching into their homes. The change has been simply marvelous. I remember, when I first came, a woman who was by far the cleanest in the camp told me that she only combed her hair once a week, it took "too much time to do it oftener."

And I have seen women going "visiting," and to the store, in clothes that were simply stiff with grease and dirt. Another woman, one of the neat ones, was very much disgusted at the dirt. She said to me, "There ain't no sense in folks going so dirty; anybody can change clothes once a week and bathe once a month."

There is still plenty of room for improvement—its all room, but there has been a mighty change for the better in this place. The women are so much more particular about their appearance, and their homes and children, and still better about their language. At one time it was impossible to go through the camp without hearing at least one woman cursing her child about something. If they ever do it now I never hear it, and my little home is right among them.

The same place? I asked myself as I look back. Yes, but what a difference. The spirit of the Master is among the people and they have felt His presence.

Edgerton, W. Va.

SINGING THE GOSPEL

WM. H. BLACK.

A SHORT while ago I heard that there was great spiritual destitution in what is commonly known as the Lower Coast Section. This section comprises strips of territory on both sides of the Mississippi River, extending from about twenty-five miles below New Orleans to the Jetties. I decided to make a per-

sonal investigation, and found that there are at least 5,000 people in this region who have no religious training at all.

In Pilot Town, at the Jetties, there are about fifty families, with some seventy children; and no religious service of any kind, Protestant or Catholic, has been held there during the past eighteen years.

In Point Pleasant, containing nearly seventy families and about one hundred children, there has been no religious service within the memory of the oldest inhabitants. At that point, in questioning men as to denomination, I found them ignorant of what it meant, stating that neither they nor their children had ever been baptized according to religious customs.

At Daisy, La., where is located the only Protestant Church in the entire parish of Plaquemine, conditions are almost as deplorable. The people are poor, and unable to support a pastor. This church has been spasmodically occupied from time to time. About two years ago an Episcopal minister would preach there about three times a year, coming for fifth Sabbaths. The Methodists own the church building, but only four services have been held by them in the past three years.

I spent almost an entire day at this point. There was an organ in the church, but no one knew how to play it. The people were singing the best they knew how without music, but one could hardly recognize even the most familiar tunes. Having a slight knowledge of music, I undertook to play for them. At the first service, held at 11 o'clock, they simply listened and seemed afraid to sing. I made the announcement that if some of the young people would come back a little before the Sunday school session, which was to be held at 3 o'clock, we would have a song service. So eager were the people for music that they began to arrive an hour before service, though some had to drive five and six miles to dinner and back.

I played for them the whole hour, and gradually managed to draw out a few voices. There was also much singing during the Sunday school, and I almost had to drive them home after the session. Some of those living near by came back at 5 o'clock for more music. I satisfied them with a few songs, in spite of the fact that I was almost worn out from the unusual exertion of playing the organ and leading the singing.

For the 7:30 service some came as early

at 6 o'clock, the news of the singing having spread along the coast line. I was asked, to please conduct another song service before the evening meeting. This I did for the entire hour, and by that time almost everyone was singing, and all were enjoying themselves in a manner that it has seldom been my good fortune to see. They were not only anxious for music, but in trying to carry them a message from my personal Saviour, I found them just as eager to receive that message as they were to catch the notes of His praises in song.

The conditions that I found were deplorable, and are a shame to the entire Christian world. It is almost impossible to realize that, within a short distance of the metropolis of the South, such conditions exist.

It was not unusual to hear a man say that he had lost faith in God, and in one instance this reason was given: "You and your fellow Christians claim to be God's personal representatives on earth. If we judge God by what you do for us, do you think we can have much faith in God?" The people are so sadly neglected they hardly believe that there is a God.

In another instance, I went into the house where there was a very sick child, and it was apparent that the little one had only a short time to live. After extending what comfort I could, I asked what would they do in case of death. The reply was, "As we always do, the best we can." Not even able to obtain Christian burial for their dead, within thirty-nine miles of New Orleans.

I am trying to arouse the Christian people of New Orleans to the needs of this section, but they are so burdened with work far beyond their means and ability that progress is necessarily retarded. There are only 18,000 Protestants in New Orleans out of a population of 350,000. I went before the Methodist Conference in my capacity as a Presbyterian layman and urged them to take definite steps covering their portion of the work. A committee was appointed, and I hope for some results.

McDonoughville, La.

THE SOUTHERN SOCIOLOGICAL CONGRESS

THAT there is a growing recognition of our social responsibility, was shown by the large and representative gathering of prominent leaders and workers, political, educational, religious and social, in Atlanta, Ga., in April last for the Southern Sociological Congress.

For convenience the work of the Congress is divided into six departments, and separate conferences were held daily on the following subjects: Public Health, Courts and Prisons, Child Welfare, Organized Charities, Negro Problems, the Church and Social Service.

It would be illuminating and profitable could we give extracts from some of the remarkable addresses that were made on this occasion by men and women who have gained world-wide standing, because of valuable work in their particular line of endeavor, or even a resume of the proceedings. Suffice it to say that the laudable and far-reaching object of the Congress is "To promote national health and righteousness"; and what we may call its "creed," what it stands for is:

"The abolition of convict lease and contract systems, and for the adoption of modern principles of prison reform.

"The extension and improvement of juvenile courts and juvenile reformatories.

"The proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic, and the feeble-minded.

"The recognition of the relation of alcoholism to disease, to crime, to pauperism, and to vice, and for the adoption of appropriate preventative measures.

"The adoption of uniform laws of the highest standards concerning marriage and divorce.

"The adoption of the uniform law on vital statistics.

"The abolition of child labor by the enactment of the uniform child labor law.

"The enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

"The suppression of prostitution.

"The solving of the race question in a spirit of helpfulness to the Negro and of equal justice to both races.

"The closest co-operation between the Church and all social agencies for the securing of these results."

THE HAND OF THE LORD HATH WROUGHT THIS

CHRISTIAN people generally are rejoicing over the victory for righteousness and wholesome living that has been achieved recently in Atlanta, Ga., in the closing of all disorderly houses in the city.

This glorious result was, of course, preceded by months of work and prayer on the part of many men and women, but especially of two Presbyterian elders, Mr. John J. Eagan and Mr. Marion M. Jackson, who were untiring, ever watchful, and trustfully confident of ultimate success. These men, both of whom, incidentally, are most efficient members of the Executive Committee of Home Missions as the "Men and Religion Forward

Movement," and having the moral support of the Evangelical Ministers' Association, through a most remarkable series of bulletins, handled by the papers as paid advertisements, made the people acquainted with the conditions, and called for the support of the Christian and moral element of the community.

In four months the Chief of Police, also a member of the Presbyterian Church, felt that, the public conscience being aroused, the time had come for a decided stand. Bravely and of his own volition he issued an order for the absolute closing of all "the houses in our midst."

Some of the 74 Heathen Temples in the United States



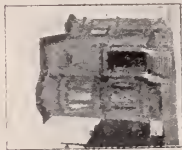
Chinese Temple, San Francisco, Cal.



Chinese Temple, San Francisco, Cal.



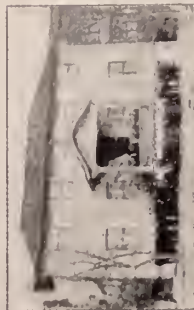
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Chinese Temple, San Francisco, Cal.



Chinese Temple, San Francisco, Cal.



Chinese Temple, San Francisco, Cal.

PRESENT DAY CONDITIONS

INDUSTRIAL, SOCIAL AND RELIGIOUS. NON-CHRISTIAN FAITHS IN AMERICA.

ELIZABETH B. VERMILYE.

One of the fundamental ideals of this nation is religious freedom from one's self and toleration for one's neighbor. But until recently our claim of religious tolerance has really been applied only in connection with the different forms and expressions of Christianity.

However, the new immigration with its Asiatic element, has brought into our country the "heathen religions" upon whose overthrow, in foreign countries, we have spent millions of dollars and sacrificed hundreds of lives.

Hinduism—in one of its six orthodox forms (Vedantism) is making many converts here. Buddhism—following in the wake of Chinese and Japanese—has established itself on our western coasts, with temples and shrines; and new converts of Anglo-Saxon blood are being drawn.

Theosophy, while claiming to be of all—though above all—religions, is in its views and practices, most in sympathy with the religion of Buddha.

These ancient faiths in modern dress come to this nominally Christian nation with the assertion that they interfere with no faith, but can respect and assimilate any truth. They speak of the Christ with respect, but each places its own teachers and prophets above Him in authority, and denies the very essence and meaning of His religion.

The latest of these prophets who brings to us the "message of the East" is Abdul Baha, the present head of the religion first known as "Babism." He has been received in many Christian pulpits to give his message, which in answer to a written question, he declares to be "the message of the spiritual, brought from the land where the spiritual is understood," and offered to us "in exchange for our understanding of the material." He speaks of "his Holiness Mohammed," "his Holiness Abraham," and "His Holiness Christ," but gives precedence, of course, to the first. A place of worship and a number of teaching centers have been opened, and there are already many Bahaists in America.

The latest religious census of 1910 gives the increase of these non-Christian faiths as less than one per cent. This does not include Mormonism, whose gain alone has been thirty-eight per cent. Neither were these figures claimed to be exact, for the Theosophists never

give numbers; the Vedantists are often merged into other religious organizations, and the census was taken in 1906, before the "heathen invasion" became of noticeable proportions.

With 50,000,000 in the United States without any religious affiliations; with almost 1,000,000 Mormons; with fast filling ranks of openly, or in reality, non-Christian faiths—how long will this nation have the right to call itself "Christian?"

All these religions in themselves may not affect largely the life of the nation, but we have only to study their fruits in the lands of their birth to realize the type of morality, standards of living, and national character which they produce. Many of these faiths in their esoteric teachings are beautiful and mysteriously attractive; but would we choose India instead of England; China instead of Germany; Turkey instead of Italy; or even Japan instead of America, as standards of national excellence?—*The Christian Observer*.

Take the phraseology of the New Testament, and the sacraments of the Christian Church, and saturate them with the bigotry of Mohammedanism; add the priesthood and theocracy of ancient Judaism, and the supreme authority of the Church of Rome of the dark ages; wrest the Old Testament Scriptures which foretell Christ and the entering in of His kingdom, to apply to Joseph Smith and "the restoration of the Gospel in this, the meridian of time;" corrupt every doctrine, none excepted, as held by the Church to-day—of God, and Christ, and the Holy Spirit; of the sacraments and salvation; of the Bible and inspiration; of the Church and its mission; of man, and sin, and repentance and faith; of tithing and temples; of marriage and maternity; subordinate, in every adherent's mind, the State to the Church, politics to the priesthood, the wife and woman to the man; put in unlimited claims, of those in authority, to all spiritual gifts, miracles, tongues, prophecy, authority and power; over it all place twenty-six men who form a close corporation, receive and control its vast title income without public accounting, and give more attention to things temporal than spiritual, and you have Mormonism.—*Assembly Herald*.

A DEAF BIBLE CLASS IN THE FIRST PRESBYTERIAN CHURCH, KNOXVILLE, TENN.

MISS REBECCA E. DAVIS.

THERE are no people so isolated, and in such need of Bible study and instruction as the ex-pupils of schools for the deaf. The blind have a great advantage over the deaf, for they can be entertained and benefited by sermons, lectures, music, or anything that appeals to or interests hearing people through the ear, while the deaf cannot enjoy these things without an interpreter, who is usually found only in an institution for the deaf.

After teaching for several years in the Tennessee School for the Deaf at Knoxville, I felt that I must do something for those who had left school. So an invitation was given, and on September 20, 1885, twelve gathered in my school room at the institution, and we organized a Bible class. After a few years the class was for convenience moved to the old First Presbyterian Church, of which I am a member. This Bible class for the deaf has flourished for twenty-eight years.

I am a Presbyterian, and my father, grandfather and great grandfather were elders in that Church, but I have taught no doctrine except faith in Jesus, who alone can save sinners, and that there is "One Lord, one faith, one baptism."

Eight or ten denominations have been represented in my classes; and one little Jewish boy, who was my pupil in the institution for three years. Our first lesson every day was the Bible, which he loved. He would often say, "I love Jesus, but father and mother hate Jesus." As proof of this, after he left day school, they forbade his coming to my Sunday school, tore the New Testament out of his Bible, and burned it and all papers on which they found the name of Jesus, with his little Testament which seemed to be his greatest treasure. The boy told me of his persecutions, but I could only advise him to be patient until he was of age, and then he could decide for himself. But

soon afterward he was accidentally killed, and I love to think of him as "safe in the arms of Jesus."

Rev. J. W. Michaels, who in 1905 was appointed evangelist to the deaf in the South, by the Home Mission Board of the Southern Baptist Convention, says that this is the first permanent Bible class of the deaf in the United States. Mr. Michaels is a consecrated Christian, and is doing much good among the deaf. I trust that God will put it into the hearts of others to follow his example.

In 1890 we organized a missionary society, composed of the present and past pupils of the Tennessee School, to assist Mrs. A. T. Mills, wife of a missionary, and a former teacher in Rochester, N. Y. School for the Deaf, in starting her mission class of deaf boys in Chefoo, China, and also to aid similar work at home. We sent Mrs. Mills liberal sums of money and gave Helen Kellar a contribution to help educate Tommy Stringer, the blind and deaf little boy. Helen Kellar is a wonder!

A few years ago the Bible Class started a fund, by weekly contributions, to assist in building a home for the aged and helpless deaf in the South, and we have a neat little sum laid up for that purpose. This year the Bible class and missionary society are interested in raising means to build a cottage for deaf patients, on farm recently purchased near Knoxville by the Tennessee Tuberculosis Association on which to erect sanitariums for those afflicted with this disease.

The deaf need sympathy and spiritual uplift after they leave school; for, as the members of the body become helpless without exercise, so the mind unused becomes stagnant and retrogrades. It is right to send the Gospel to the heathen but let us not forget to place teachers and evangelists among the deaf, and strive to elevate them.



The Deaf-Mute Sunday School Class. Miss Davis is shown in the center of the class with her little Jewish friend at her feet.

My Bible class holds a weekly prayer meeting in the church parlors, which they seem to enjoy. Some have been called home to heaven, others have moved away. In these twenty-eight years the class has grown and changed, but a few of the original members are able to attend, and are faithful. We now have twenty-seven enrolled.

Knorrville, Tennessee.

In THE MISSIONARY SURVEY for September, 1912, an interesting account was

published of a most successful Bible class for deaf mutes, conducted by Mr. W. F. Cruselle, in St. Marks Southern Methodist Church, Atlanta, Ga. This class had then been in existence for over eight years, and it was thought to be the oldest of its kind in the South. We are glad to know that there are others even older, and we trust that in each place where there are deaf people some one will feel it his duty and privilege to open up to them the Scriptures in their own silent language.

NEWS NOTES—THE ECHO OF WEDDING BELLS

WE acknowledge with appreciation the announcement, by Dr. and Mrs. Samuel Davies Boggs, of the marriage of their daughter, Mary Ellison, to Rev. Alfred Erickson. The wedding occurred on April 13, 1913, at the home of the bride in Danville, Ky.

Our sincere best wishes attend these devoted young home missionaries, and our prayers for many years of happy and

blessed service of the Master in their chosen field.

Mr. Erickson has been for some years the beloved principal of Phelps Academy, on Knox Creek, Ky., having also the spiritual care of several churches in that neighborhood; and Miss Boggs has spent several sessions as a successful teacher at the Academy. Home Missions, indeed, are not altogether devoid of romance.

At a recent service in the Tampa Heights Church the children of the Sabbath school most effectively presented, in a short program, the work and needs of our Cuban mission. The offering was given to that work.

The songs and recitations were all impressive, especially, "A Plea for the Cuban Mission," by a bright-eyed little Cuban girl, who told us how much the mission had done for her, as well as others.

She made a touching plea for a church building—a house consecrated to the service of God, where her people might come to sing His praise, and learn the blessed Word—where in their own language they might hear the Gospel preached.

What a happy day that will be, when this church, so earnestly hoped for, prayed for, and worked for, stands dedicated to God, on the beautiful lot recently purchased for this mission, instead of the temporary building where now the work is carried on.

Will not some one to whom God has entrusted some of His wealth help us to build this church for the Cuban people.

Mrs. P. H. Hensley, Jr., Ybor City, Tampa, Fla., will be glad to send on application material for carrying out a similar program.

The following extracts from Chief Beavers' address before the International Association of Police Chiefs, which has just been held in Washington City, will bring encouragement to all who long to see our cities cleansed of this infamous evil:

"Vice is one thing and protected vice is another, and public officials are paid to prevent crime. When they protect it and assign a place for it, then they are subject to be impeached.

"Defenders of segregation have knowledge of the world. Not without sadness they say the closing the houses will not eliminate the social evil. Some of them almost weep in referring to its antiquity, but they forget that theft was committed a long time ago, and that murder also is of ancient origin. Imagination staggers at the thought of the heights that might have been attained by the thief and the murderer in their peculiar lines had they been favored with a segregated district in which to ply their lawless practices.

"The state or city that officially tolerates and guarantees disorderly houses assumes and becomes a part of the crime.

"The great city of Berlin has closed these places. Madrid and London have done the same thing. Chicago has closed them, as have eight or ten other large cities in the United States.

"In my own city, Atlanta, we had a segregated district until eight months ago. It had existed ever since Atlanta had been a city. On the 24th day of September, 1912, we ordered all the houses known to us to close their doors. The good people of our city offered the women assistance in the way of homes and money until they could get honest employment. About 25 per cent. accepted this offer, but the larger part left the city.

"The closing of the district has had the effect of decreasing crime and disorder fully one third, which fact alone shows the wisdom of this action. Of course, I have found much opposition to the closing of the district, but it comes mainly from the men who have been making money from it for years.

"I can truthfully say that the movement has been a success in our city, and that the public, in my opinion, would not stand for a return to the old condition. Sooner or later men throughout our nation will throw off the yoke of cruel ignorance. They are doing this everywhere. Fathers and mothers are realizing that a boy is better unborn than untaught, and throughout the world men are putting an end to the slavery of women."

To those desiring them, a set of copies of the bulletins mentioned above will be sent for ten cents.

The writer of the Bohemian Catechism recently died in Chicago, and those who are familiar with the terrible, infidel teachings which he set forth, and which were placed in the hands of thousands of Bohemian children in our land, will be particularly interested in the fact that this man, before his death,

expressed to Mr. Vanek, one of our Presbyterian workers, great sorrow for the harm done by it, and said that now he knew he was wrong. One of his friends and followers has pledged \$500 for the Presbyterian Church to be built at Lawndale, another Bohemian center.—*Home Mission Monthly*.

I WAS IN PRISON AND YE CAME UNTO ME

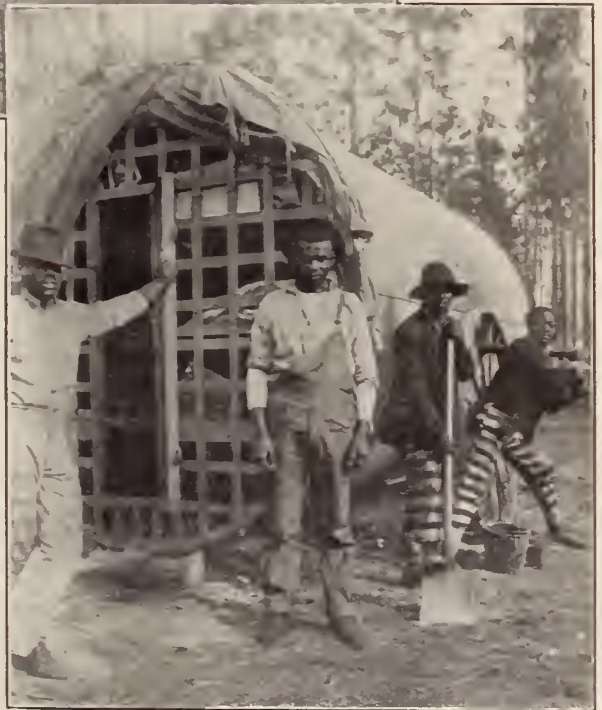
GEORGE W. CRABTREE.

ARE we truly trying to save souls, when we allow poor fallen humanity to suffer as we do? For five years I have been going to convict camps everywhere, and I have only begun to get around.

Twenty-five thousand poor wretches, confined in dirty tents and foul-smelling cages, containing eighteen bunks, and in them eighteen prisoners are packed like sardines in a can. They work all day, hard work at that, only to come



Not
Circus
Cages



But For
Suffering
Humanity



Mr. Crabtree on the Road.

in at night, and have to stand up and eat a miserable excuse of a supper, and then go into these animal cages, or be chained up for the night like dogs, beaten and cursed for the slightest thing, until life simply becomes unendurable.

Our jails and work houses are simply schools of crime. Young boys are placed in the same cages with hardened criminals, and are ruined body and soul. Too often boys are arrested for the slightest offense, and then off to school in jail, later to graduate as hold-up men and safe blowers. Truly, we are making criminals instead of reforming them!

In my work I travel most of the time in a large covered wagon. I carry a graphophone and good religious and sentimental records; and piles of Testaments and Bibles. I bought about \$10's worth not long ago, and Rev. M. B. Porter, of the American Bible Society, Richmond, Va., sent me 400 two-cent Gospels.

When I visited recently the large county convict camp near Whitesville, I arrived about 2 o'clock, and, after presenting my credentials to the officer in charge, received permission to spend two days there.

The prisoners came in about dusk. After supper I played for them half an hour, then conducted a religious meet-

ing, song, prayer, Bible reading, and sermon. When I gave the invitation to come to Christ, at least twenty-five raised their hands, either promising to lead better lives or professing conversion outright. God only knows their hearts. Two especially, white convicts, came to me with tears in their eyes, and said they intended to lead a new life.

I spoke also at the County Poor Farm, and twice at the jail; at all these places distributing portions of Scriptures and tracts.

We need good men, humane men, everywhere who will be willing to take the position of superintendent of prisons and county chain gangs. We ought to do away with chains and animal cages, turn our penal institutions into places of reform, where men can take hope, and start life all over again. Let us agitate this question; let us work for it; and let us pray for it.

Mr. George W. Crabtree has recently been appointed Prison Evangelist by the Executive Committee of Home Missions, and is doing most successful work. He has been licensed as a probationer by Albemarle Presbytery, and gives his whole time to visiting prisons and convict camps. At the Atlanta General Assembly he made an earnest plea for prison evangelization and the work of prison reform.

Rev. J. C. Shive says of Mr. Crabtree: "This work, first undertaken as an experiment, is proving a wise and beneficent undertaking. Mr. Crabtree is well fitted for good work among a most neglected class of unfortunates. He is devout and consecrated Christian, and unquestionably feels the deepest sympathy for criminals and prisoners of all kinds, and seems to know just how to reach them.

"I have been with him in some of his services in jail, and he holds the attention of the

men, and sometimes moves them to tears, and often to confession of their sins and faith in a crucified Saviour. Even many a jailor and captain of convict camps hears the Gospel in this way who never hears it anywhere else."

Mr. Crabtree travels in a covered one-horse wagon, with every equipment necessary for his living—cooking, eating and sleeping. He literally lives in his wagon, and never intrudes himself upon the hospitality of any home unless urged to partake of it.

THAT SUMMER LAND OF SONG

AS SEEN FROM PRISON WALLS

I so often think of mother, and the love she had for me.

When in sickness she was near me, ready there to give me ease.

Oh, I know my mother loved me with a love that cannot die,

And I hope some day to meet her, in her home beyond the sky.

She is waiting now in glory for the ones she loved the best,

She'll be glad to see them coming to that land of peace and rest.

Oh, I know she longs to take me in her loving arms once more,

And fold me to her bosom, as she did long years ago.

She's now waiting there with loved ones who have long been called above;

Oft I fancy I can hear them singing songs of peace and love.

In that Happy Land of beauty she will ever sing God's praise,

And when Jesus takes me to her, we will sing through endless days.

Oh, I never can forget the tears she shed when I left home,

How she threw her arms around me, how she begged me not to roam;

Then poor father took me by the hand, but could not say good-by.

For his heart was filled with sadness, and the tears were in his eye.

In my dreams I sometimes see her, and she seems as dear to me

As she did when she was with me, in our home down here below;

And her face was brightly shining with the brightness of God's love;

I could hear her speaking to me from her home in heaven above.

If I miss the shining portals of the pearly gates above,

I can never see my mother, nor the blessed ones I love;

And I'll miss the heavenly music that shall ring through endless days,

Then my heart will all be sadness in the world of dark despair.

I believe that Jesus saves me from a world of dark despair.

And I know He's ever faithful to the ones who're in his care;

So I'm trusting in the promises that He has made to me,

And I know that He will take me to my home beyond the sea.

CHORUS.

On the banks beyond the river we shall meet to part, no never;

In the bright, the bright forever, in that Summer Land of Song.

This poem was written by a convict at the North Carolina State Farm, Halifax, N. C., a middle aged man, who is serving a twenty-five year term for murder.

When a small boy he joined the Pleasant Hill Presbyterian Church in Georgia. Seven years ago, in a moment of weakness and anger,

he allowed himself to be drawn into a fight. He was shot seriously, and he killed the other man. He is a musician, and plays the organ at the prison. He hopes some day to see the green grass again. Let us pray for him.

G. W. C.

THE PROBATION SYSTEM WITH CRIMINALS

ROBERT McCORD.

A FEW centuries ago only a small proportion of those apprehended for offenses against the law were for their misdeeds imprisoned. Instead, they were put to death, maimed, tortured or banished. It was a remarkable step forward when for petty offences the State adopted the method of imprisonment for most offenses, even though the prison itself, dark, unventilated and odorous, was a place of protracted torture.

But to all who have become thoroughly familiar with the working of the modern method of probation in dealing with all but hardened and incorrigible offenders against the law, imprisonment of this class of criminals, who may not have the ready cash to pay a fine, seems as unreasonable as the bodily maiming practiced in earlier centuries. Imprisonment of first offenders, guilty of minor offenses, is unreasonable, unremediable, costly, cruel and unjust. The probation system for such offenders is Christian; it is corrective, economical and just. It makes men and women, where imprisonment destroys them.

Probation is a system by which the court can discipline and seek to improve offenders, without branding them as prisoners and causing the expense of caring for them in institutions. The guilty persons are given their liberty conditionally, under a suspension of sentence, on their good behavior; and are placed under the authoritative but kindly oversight of a man or woman of uplifting character appointed by the judge as a probation officer. Those on probation must obey certain rules, and in case of failure so to do they will be otherwise dealt with. The probation officer keeps informed as to their conduct, and in a friendly way aids them to improve their condition and conduct.

Probation seeks the causes which were behind the commission of the offense, not the immediate causes, but the general conditions surrounding the offender. The home and employment conditions are looked into, and often improved; the

character of the associations is known and influenced.

Probation, by allowing the offender his liberty so long as he behaves properly, spares him the disgrace and discouragement attached to imprisonment; and saves him from the harmful effects of being associated in confinement with hopeless criminals. It prevents breaking up families, and avoids imposing upon innocent wives and children the hardships which would result from imprisoning their only bread winner.

Probation saves expense. It lessens the public cost of correctional institutions by reducing the number of commitments to them. It effects probably even greater saving by overcoming evil tendencies in the early stages.

The probation method provides for collecting fines by installments, thereby giving the man without ready means an opportunity more nearly equal to that enjoyed by the man who has cash to pay his fine instead of going to prison. It provides also that restitution by installments be made, in certain cases, to the aggrieved person. Neither imprisoning the offender, nor fining him, repays the sufferer for his loss.

Probation as a corrective system has passed its trial stage. All but eight States in the Union have adopted it in some form. Two of those which have not adopted it are in the newest West, and the other six are in the South. The Southern States, with a large population of illiterate and badly trained negroes and white people thrown in contact, present the greatest criminal problem in the world yet we are slow in adopting this corrective measure in our penal system which is designed to, and does without doubt decrease the criminal population year by year.

The Prison Association, with headquarters in Atlanta, is working to the end that this system may, in its most perfect form, be extended over the Southern States.

Atlanta, Ga.

SOME STARTLING FIGURES

According to the 1912 edition of Kennedy's official Catholic directory there are 15,015,569 Catholics in the United States.

A year ago the Catholic population of the country was 14,618,761, while ten years ago it was 10,976,757, showing an increase of 4,018,812 for the decade. Twenty years ago Catholics numbered 8,615,185, showing that within twenty years the Catholic population has nearly doubled.

There are 17,491 priests; 13,939 Catholic churches; and 83 seminaries, with 6,003 students preparing for the priesthood. Including the children in parochial schools, orphan asylums, academies, colleges and other charitable institutions, the grand total of young people under Catholic care amounts to 1,540,049.

The Catholic Church has determined, if possible, to capture America for itself; ousted as it has been from the courts of the most important nations of Europe—Germany and England—it is making its last stand in this country, which should be and is naturally opposed to its principles. Shall America be Catholic or Protestant? The next twenty-five or fifty years will probably answer the ques-

tion. If you are a Protestant, be an active, aggressive one and *protest*, and our country will be saved to Protestantism.—*The Presbyterian of the South*.

From July to February the nation has consumed 94,000,000 gallons of whiskey, an increase of 5,000,000 gallons over the corresponding period the previous year; 8,500,000,000 cigarettes, an increase of 2,250,000,000; 4,500,000,000 cigars, an increase of 250,000,000; and 250,000,000 pounds of smoking and chewing tobacco, an increase of 12,000,000 pounds. These are record breaking figures.

In addition, drinkers of beer are resuming their stride. During the fiscal year 1912 the consumption of beer fell off materially, but for the first seven months of the current fiscal year the people of the United States have drunk 38,364,000 barrels, an increase of 1,850,000 over last year.

Drinkers, smokers and chewers thus are enriching the federal government. Internal revenue taxes from July 1st to date are \$12,500,000 greater than any previous record for a similar period.—*Newspaper Exchange*.

"AT OUR OWN DOOR"

The pastor of the First Presbyterian Church, Scranton, Pa., was in attendance on the General Assembly of the Presbyterian Church, U. S. A., recently in Atlanta, at which time he informed the author of the Home Mission text-book, "At Our Own Door," that it had been used to great advantage in the mission study class of his church, and that no book had ever aroused such interest in Home Missions as this one.

Governor R. B. Glenn, of North Carolina, recently wrote the author that the new chapter on "Foreigners" in the revised edition had startled him as to the perils threatening alike our country and Church. Although this book has gone

through six editions and is now issued in revised form, and is being used beyond the bounds of our own denomination, yet many societies and mission study classes in our own Church seem scarcely aware of its existence. If some Christian woman wants to do something for missions, could she find a more useful sphere of service than by organizing a mission study class of young people, and thus get in their minds and hearts the great and startling facts arrayed in this first Home Mission book ever written in the South, and which, still holds the first place in the estimation of multitudes who know the literature on this subject.

Adopted by Baptist women:

"Be it resolved, That we, the W. B. M. U. of Georgia, throw the whole weight of our influence toward the rejection of frivolous and changing fads in dress, whether originating in

America or in Foreign countries, and toward the adoption of a sane and modest form of dress, which will be beautiful, and at the same time above the criticism and ridicule which now assail the dress of women in Christian America."

FLASHES ON HOME MISSION NEEDS

CHILD LABOR

The National Child Labor Committee quotes the latest census figures as follows:

One in ten of all the wage-earners employed in the manufacture of cotton is under sixteen years of age, according to the Bulletin of Manufacturers just issued by the Census Bureau. The National Child Labor Committee points out that the textile industries are still the largest employers of children in factories, for this Bulletin based on the Census of 1910 shows 40,221 employed in the manufacture of cotton goods; 11,111 in hosiery and knitting mills; 9,942 in the woolen and felt industry; and 8,143 in silk factories. The Bulletin also shows 11,035 workers under sixteen engaged in canning and preserving, and 78,951 scattered among seventy-seven other manufacturing industries.

The largest percentages of factory workers under sixteen are found in the South Atlantic States and Alabama; the next largest in Rhode Island and Massachusetts. It should be noted that these figures do not include the great child-employing occupations such as mercantile establishments, messenger service, home-workers and street trading.

Said the National Child Labor Conference:

"Back of all attempts to secure proper legislation and proper inspection lies a greater work, that of making the people themselves feel such a need for improvement that they actually demand that it be made. If the community only knew the worth of children and could only place the proper estimate upon child life, children would come into their own at once. The one thing which palls upon me is the absolute indifference of our own mill people to these problems. It looks all right to them to see little girls hurrying along at six in the morning to spin all day long, and never know the pleasure of jumping the rope in the glad sunshine. They even think it is a good thing to be given an opportunity to place their fifteen-year-old daughters at all-night work, forgetful of the moral risk in such business.

"No people ever have much done for them. They must do it for themselves. What we need in North Carolina and in the whole South is somebody who will shake up this factory population as our farmers have been shaken

up. And if this committee can devise means by which every man and woman in North Carolina, as well as in other Southern States, can be brought face to face with this very serious problem, the outcome will be definite as fate. The trouble with us is that our people do not consider."—W. H. SWIFT.

Forty one and three-tenths per cent. of the children between ten and fourteen employed in American cotton mills cannot read or write. These are white children of American stock.

Many hundreds of children are working at the sweated trades in tenement homes in our large cities. The New York Bulletin of Labor shows many children, five, six, seven, eight, nine, and ten years, working in tenement houses all day and late into the night.

The United States Commissioner of Labor says: "These child victims are working for us. They are working for me. They are working for you!"—*"Modern Giant Killers."*



Child workers. The tallest lad, about fourteen, has worked eight years in the mills; the next in height has worked three years.

"For sadder sight than eye can know,
Than proud bark lost, or seaman's woe,
Or battle fire, or tempest cloud,
Or prey bird's shriek, or ocean shroud.
The shipwreck of a soul."





These cartoons from daily papers indicate an aroused public conscience on the subject of child labor.

HELP LIGHTEN THE LOAD

PRISCILLA LEONARD.

Help lighten the load!

Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care,
And women must suffer and toil and de-pair;
Yea, even the children, astray in the strife,
Are bowed by the weight till they weary of life,
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave,
Help lighten the load!

Help lighten the load!

With all the strength that the heart can com-
mand,
With all the power of brain and of hand,
With will set to sacrifice, struggle, and dare,
With love that seeks ever each burden to share,
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, sons of the Kingdom! Come, children
of God!

And along the dark path by the world's an-
guish trod,

Help lighten the load!

—*The Outlook.*

Two thousand Mormon missionaries are kept in active service year after year. To meet this invasion and counteract its effects the numerical force of Protestant churches in Mormon regions is woefully small, though ever valiant. The Mormon campaign, through their system of tithing, is backed by unlimited

capital. It requires means and increased Christian agencies to meet the problem which has its hopeful side, for statistics recently gathered "show hundreds of conversions from Mormonism." There are also the many apostates from the Mormon faith for whom Christianity brings hope.—*Home Mission Monthly.*

CAN YOU TELL?

Answers to all these questions will be found in the Home Mission Department

1. When was the New Testament torn out of a Bible?
2. What is an "Immigrant Fellowship?"
3. To what missionary will the Panama Canal be opened right now?
4. When was a paper of pins part of a teachers equipment?
5. Where are men packed in like sardines in a can?
6. When did an old organ do good service for an appreciative people?
7. What organization stands for "the promotion of national health and righteousness?"
8. How does "Probation" prevent the breaking up of families?
9. What ancient faith has come in a modern dress to our land?
10. How was a Police Chief helped to take a brave stand?
11. How did Paul get the victory?

THE AUGUST MISSIONARY MEETING

HOME MISSION DEPARTMENT

"Let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 6.

Hymn 414—"O, For a Closer Walk with God."

Read responsively Col. 2: 6-23.

Prayer—That we may be true to our heavenly calling in Christ Jesus.

Transaction of business.

A PROGRAM ON PRESENT DAY CONDITIONS.

1. A Gospel-Needing Community.
2. A Community Changed by the Gospel.
3. Moving Pictures—Some of our Problems.
4. Within Prison Walls.
5. *Song or Recitation*—"That Summer Land of Song."
6. Protecting our Young Offenders.
7. *Hymn 472*—"A Charge to Keep I Have."
8. Sentence Prayers.

NOTES.

Remember that it is summer time (though the caution is applicable to any time) and do not have a long-drawn-out meeting. Transact business promptly, and no number on the program should exceed four minutes.

For No. 3 give out in advance terse items from "Present Day Conditions."

Assign in advance to each member for No. 8 a sentence prayer from the Calendar of Prayer, pages 49 and 51, August.

Many of the books mentioned in "Using the Key" in the July number will be not only most helpful, but

thrillingly interesting. See also the chapter on "Mormons in the Mountains" in "The Galax Gatherers," by Dr. Guerrant.

These books will be found helpful, and extremely interesting in connection with our August program:

American Social and Religious Conditions Stelzle.

Mormonism, the Islam of America. Kinney.
Conservation of National Ideals. Council of Women for Home Missions.

The Owl's Nest, A story of Isms.

After Prison—What? Booth.

Applied Christianity. Gladden.

Christianity and the Social Crisis. Rauschenbush.

Heredity and Christian Problems. Bradford
Jesus Christ and the Social Question. Peabody.

Letters from a Working Man. Stelzle.

Social Task of Christianity. Batten.

Religious movements for Social Betterment Strong.

TREASURER'S REPORT OF HOME MISSIONS, JUNE, 1913

	1913.	1912	Increase.	Decrease.
Total Receipts for June	\$ 8,633 87	\$16,586 68		\$7,952 81
RECEIPTS APRIL 1 TO JUNE 30.				
From Churches . . .	\$12,847 87	\$13,269 41	\$	\$ 361 57
" Sabbath Schools . . .	2,854 19	3,250 52		396 33
" Missionary Societies . . .	1,238 99	1,689 87		450 88
" Individuals	7,990 85	7,974 57	16 28	
" Legacies		1,250 00		1,250 00
" Board of Domestic Missions . . .	200 00	325 00		125 00
" Special Evangelistic Fund . . .	1 095 33	1 202 05		166 72
" Soul Winners' Socy . . .	3,146 97	2,279 70	867 27	
" Interest	532 29	756 80		161 51
" Literature	27 78	34 31		6 53
" Church Erection Loans . . .	1,917 78	585 15	452 63	
	\$31,012 05	\$32,597 41	\$1,336 18	\$2,921 54
" Bills Payable	5,000 00			1,336 18
" Permanent Loan Fund, balance . . .	2,752 56			
" Balance, March 31, 1913 . . .	68 14			
" Oklahoma Presbyterian College Bonds . . .	2,500 00			
	\$41,332 75			\$1,585 36

A. N. SHARP, Treasurer.

BOOK REVIEW

Neighborhood Entertainments. By Rene B. Stern; pp. 297; Sturgis & Walton Co., New York City, \$1.00.

This book is one of a series called "The Young Farmer's Practical Library," intended more particularly for people living in rural communities, away from the cities, with their libraries, their frequent educational, social and religious gatherings, and other city advantages.

But it is not the country alone that lacks sufficient social life. In many small towns there is little to give wholesome stimulation to the general tone of the community; and, indeed, few cities have yet reached a stage where effort is not needed in the interest of better social conditions. Through local improvement associations, a community can work effectively for better conditions—improved roads or streets, better schools, more efficient local government; for greater opportunities for culture, in the way of local libraries, lectures, music, etc.

The several chapters treat of various forms of improvement associations—in the country, towns and villages; young people's clubs and societies, especially boys' clubs; then women's clubs for the better of woman's work along all lines, home and farm improvement, the cultivation of flowers, the rearing of children, as well as mental culture and religious uplift. Social centers are discussed—the school, the community library, and the church follow, with many most attractive suggestions for the popular and appropriate observance of special occasions, and description of numerous entertainments which can be carried out effectively in gatherings of young people anywhere.

It will be seen that a book of this kind, capable of adaption to diverse conditions, will be a helpful adviser for frequent consultation by many who are endeavoring, through social gatherings, to help others attain to a richer and fuller life.

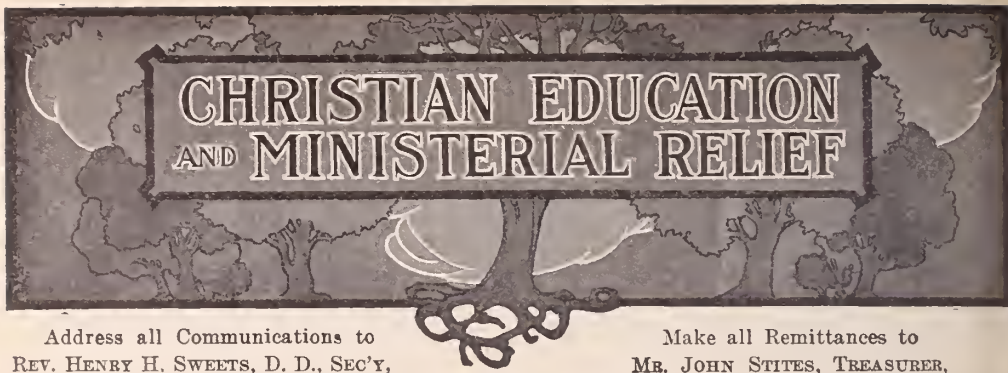
The tendency of the Sunday newspaper is to develop anything else but vital godliness and pure and undefiled religion. It feeds and stimulates the sensuous rather than the moral and spiritual life; thus, it tends to undermine the whole structure of Christian living. Its influence is to break down, not only the Fourth Commandment, but the whole Decalogue. It is thus back behind much of the moral and spiritual degeneracy and corruption which is manifesting itself in so many forms among the American people.

The question narrows itself down to this: the Sunday newspaper must go or the Sabbath will go. They are antagonistic: they cannot exist together. Unless the Sabbath observer can remove the paper, the paper will remove the Sabbath. It is simply a question as to which shall be preserved. The Sabbath is a necessity, the paper is not. "The Sabbath was

made for man," and meets one of the greatest needs of his nature; his well-being demands it. The Sunday paper is not only unnecessary but harmful. The Dominion of Canada has declared it to be an offense. Her righteous laws will not permit these papers to enter her borders on the Sabbath day, and she is none the worse, but the better for this exclusion. The individual or family which habitually reads the Sunday newspaper is none the better, but the worse for the habit. They can almost be detected in a Christian community by their low moral and spiritual standard of living.

London, the largest and most successful city in the world, has no Sunday newspaper, and she is none the worse, but the better for it.

There is absolutely no excuse for the existence of Sunday newspapers in America.—Dr. R. C. ANDERSON in *The Presbyterian Standard*.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE NEED AND SUPPLY OF CHRISTIAN LEADERS

REV. JOS. W. COCHRAN, D. D.

IF THE Church of the living Christ shall be true to her divinely appointed mission she must put forth increasingly urgent appeals in behalf of more laborers for the-whitened harvest. The voice of the Church must be lifted up to "cry aloud and spare not." It is saddening to note the lack of concern on the part of so many of the Lord's people, including the under-shepherds of the flock. Letters are occasionally received, stating that the work of this Board in providing leaders for the Church will not be supported as long as the Church refuses to do her part by those already in service, and ministers more liberally to her aged servants.

Shall we ignore our Lord's great commission because already there is disobedience and failure? Shall we check the upper springs because the lower waters are disturbed? No! A thousand times no! Meagre support and poverty in old age on the part of the Church's ministers must not stagger us. Failure to make proper adjustments on the mission field must not daunt us. Inability to secure a uniformly high quality of workers should not weaken our endeavor, but, on the contrary, fix in us a determination to hold before the strongest and noblest of our youth the dignity and the glory of Christian service as a life calling.

The pressure of economic conditions, constraining our eager youth to secure merely gainful pursuits, must be met by

the challenge of the Christ of Gethsemane and Calvary. The difficulties besetting the Christian ministry must be burned away by the passion of the cross, and by the call to men and women of heroic mold and self-abandoning spirit. The tired voices that find easy excuse for complaint and irritation must be rebuked by the consecrated lives of those who "glory in infirmities that the power of Christ may rest upon them." More and more must the Church depend not upon well-oiled machinery, but upon absorption in the great task of the Galilean. Who are we, to demand "purse and scrip," and all things the world deems needful, while the Macedonian cry of a lost world sounds from far and near?

When we cease from calling for volunteers until Christian service becomes an easy and world-honored occupation, we will be indicting the Gospel and will have become apostate to the cross.

"Where are the reapers?" The Foreign Mission Conference of North America declares that "the time has come to make a far more comprehensive and resolute effort than ever before effectively to occupy China with its agents and agencies of the Gospel," and asks that "immediate steps be taken to increase in the near future, particularly within the next three years, the staff of missionaries in the field." "A new urgency in doors open in all lands" is proclaimed with the warm

that "they may not long be open." "How can a much larger number be led to share in this blessed ministry?" ask these missionary leaders.

Who, in truth, is equal for these things? With our beloved Church still below the normal supply of ministers, can we hope for great victories at home or abroad? A

revival of the Church's inner life, a return to intercessory prayer, a renewal of the passion for souls, a larger vision of the needs of the perishing world, are the mastering spiritual impulses needed for this new age that

"stands as yet
Half built against the sky."

CONFERENCE ON EDUCATION

THE most representative conference ever held in the General Assembly of the Presbyterian Church in the United States to consider the educational work of the Church was held in Atlanta, Tuesday and Wednesday preceding the General Assembly. There were present representatives from almost all of the colleges and from many of the schools, academies, and theological seminaries of the Church.

Great progress was made in the formation of plans to unify the educational work of the Church and to arouse our people to a deeper realization of their responsibility in regard to Christian Education.

The General Assembly put itself on record more clearly possibly than any previous Assembly with regard to the importance of this work. An *Ad Interim* Committee, representing various Synods, was appointed "to consider all matters relating to the discovery, definition, co-ordination, and allied questions, of the schools and colleges connected with our Church." This Committee was directed to call the Christian educators of these schools and colleges into conference with themselves at Montreat, N. C., to discuss matters coming under the purview of this Committee, and to report its findings, with or without recommendations, to the General Assembly of 1914.

The Secretary of Christian Education and Ministerial Relief, as Chairman of this Committee, called the meeting of the same, and the conference was held in Montreat, N. C., beginning Tuesday, July 8th, at 7:30 P. M., continuing in session through July 10th. The *Ad In-*

termin Committee is composed of: Henry H. Sweets, Chairman; J. I. Norris, Arkansas; Lynn R. Walker, Florida; F. H. Games, Georgia; George H. Cornelson, Louisiana; J. R. Dobyms, Mississippi; George H. Denny, Alabama; D. S. Gage, Missouri; W. B. Morrison, Oklahoma; W. J. Martin, North Carolina; A. E. Spencer, South Carolina; Wm. Dinwiddie, Tennessee; R. E. Vinson, Texas; Henry Louis Smith, Virginia. With a single exception all of these members of the *Ad Interim* Committee agreed to serve, and scores of our leading educators have signified their purpose to attend this gathering. We shall welcome any communications that will be helpful in the consideration of the themes suggested.

This conference will doubtless mark a new epoch in the educational history of our Church. We ask the prayers of those interested in this department of the work of the Kingdom of God, that the Committee and the educators there, and the Assembly, may be guided in their deliberations, and that the plans formed may be carried out in the fear of God and under His richest blessing.

The General Assembly also urged "all the Synods and Presbyteries to give earnest attention to the work of Christian Education, using every endeavor to arouse our people to a deeper appreciation of and more liberal support to our educational institutions."

It was also directed that "the next Assembly be characterized as an Educational Assembly, and that the first Friday and Saturday evenings be given over to a popular meeting in behalf of our schools, colleges, and seminaries."

HE WHO CONTRIBUTES

REV. BENJ. M. GEMMILL, Ph. D.

THE Presbyterian Church of America early made the provision for the education of those studying for the Gospel ministry. Before the days of William Tennent and his four remarkable sons there were few individuals who took up the office of the ministry. Under the revivals in which George Whitfield and the Tennents labored, many young men came forward to be educated for the ministry. Many academies were founded and afterwards Princeton College from which went forth great and godly men, who have been an honor to the Church and the nation.

Those poor Bohemian peasants were great in the eyes of the angels who helped from their scanty stock a poor widow of their number to take her son to Prague, and to watch over him with her own guardianship and prayers, until he rose to be a professor in the university, chaplain to the queen, the bright morning star of the Reformation on the continent and the martyr at the hands of the Council of Constance, so that the name of John Huss is embalmed in the loving and grateful history of all of God's true people.

How blessed to all time is the Cotta family for their kindness in taking in the poor boy who "begged the bread necessary for the support of life and continuance of his studies" before their door at Eisenach; and wheresoever Martin Luther's history is known as the giant of the Reformation, and this Gospel is preached, this also shall be mentioned as a memorial of their kindness and generosity to a poor theological student.

Those "godly donors" of the funds which have educated and raised up thousands of ministers in Scotland, England, Wales, France, Germany, Switzerland and America will not know until eternity reveals it the honor and blessedness of their charity.

When Samuel Clark took into his academy and provided for a weakly boy, the son of a London oilman, whose mother was the daughter of a refugee Bohemian preacher, how little did he think that he was putting the pen into the hand of the author (Doddridge) of "The Rise and Progress of Religion in the Soul," and some of our hymns that will never die, and the teacher of one hundred and twenty ministers, some of whom spent their lives in foreign lands.

John Thornton, when he befriended an ungainly Scotch boy, from near Glasgow, who had passed through many hardships and privations, and who now was converted through the influence of Rev. John Newton, of London, and who studied for the ministry, did not realize that this young man—Claudius Buchanan—would, as chaplain of the East India Company, enlist England in her duty to evangelize the Hindu and other races in the East.

It seemed a little thing to aid in support and education of "Little Henry Martyn," the son of a poor Cornwall miner, but it was that aid given to one who became one of England's brightest lights and who translated the New Testament into the Persian language.

It was Charles Simeon's help that gave to Henry Kirke White his education and enriched the Christian Church with his poetry and precious hymns.

Those who gave the money for the education of Robert Morrison, the son of a Scotch last-maker, an elder of the Church at New Castle, and supported him at Hoxton Academy, in London, will share in heaven the honor of the pioneer of modern missions in China.

The friends who aided William Milne, a poor shepherd from Aberdeenshire, while at Gosport Academy, will share with him in the joy of souls brought to Christ through his labors in China, and the read-

ing of his idiomatic, tender and beautiful Chinese tracts.

William Jay, of Bath, whose *Morning and Evening Exercises* and printed sermons have blessed many, was aided by the generosity of Cornelius Winter and John Thornton, by which aid the natural endowment of William Jay were made, in many ways, so useful to the cause of Christ in the world.

Was it a small thing to do when Rev. William Robinson, an English Quaker, converted to Presbyterianism, receiving a small gift of money from a church in Hanover Va., in which he had preached, appropriated it to the education of a youth of twenty, born of Welsh parents, in the State of Delaware. That young man, Samuel Davies, trained in the school of Samuel Blair, at Faggs, Manor, Pa., became one of the brightest lights of the American pulpit, whose preaching, when he was visiting in Great Britain, was attended by multitudes of the English nobility and people, and even the King, George II, was so enraptured with his sermons and eloquence, "that he was constrained repeatedly to express his astonishment and applause to those around him," and sent to him afterwards a handsome donation for Nassau Hall. Were the contributions of a church ever better applied than to the education of Samuel Davies, President of Princeton College?

About ninety years ago, a young tanner, from a town in central New York, appeared at Princeton Seminary, seeking an education for the ministry, whose only worldly goods were the contents of a small hair trunk, which he carried. The training which he received there has borne fruit a thousand-fold in these terse, simple, fervent and practical commentaries on the books of Scripture, which Albert Barnes wrote. His ministry is still blessing mankind. Was the money that the Church invested in the education of Albert Barnes wasted?

It does not seem long since a subtle prelate of the Romish Church, Archbishop Hughes, was poisoning the minds of the American Republic on political

questions. But God raised up one to humble this power. This instrument was taken from a printing office in New York, a boy "full of Irish wit, humor, joke and blunder," but with real talent and love to Jesus Christ, Nicholas Murray, who wrote "*Kirwan's Letters*," which excited so much attention a few years ago, and which have been so widely read by the masses of the people, received his complete education by the funds of the Board of Education.

Hundreds of biographies supply instances of the above sort of young men, educated by the Board of Education, who have been powerful in the hands of God in advancing His Kingdom.

Reference could be made to countless names in the ministry of all lands and ages, "whom the benefactions of those to whom God gave means, or often the pittance of those who shared with them the scant support of their own children, enabled to abstract themselves from mechanical, or agricultural or other employment, and devote their time chiefly to the acquisition of knowledge, the seed which was to give mankind "bread for the soul." Such a reference would include seven-eighths of the ministry. It must measure influences that girdle the globe, and that pervade the whole race of man! Its results millions of years before the throne of God will not suffice to reveal!

And yet it is enough to make one's heart bleed to observe the vast expenditures of money for luxuries and vices, and the comparative indifference of many Christians to the deserving sons in our colleges and theological seminaries, and to know the wants, sufferings, humiliations, and neglect from which some of these young and sincere men suffer. What better investment can a rich man or a poor man make than to put his money into the cause of ministerial education and thus share the honors and glories and joys of having helped some Luther of righteousness, or some Martyn of apostolic fervor, and to rejoice throughout eternity in having a part in extending the Kingdom of our God and his Christ?

THE PREACHER—A STUDY

REV. RICHARD H. GILBERT, D. D.

THE CALL.

"Go preach the Gospel!" sharp and clear
The call divine falls on the ear.
A "call" from which there's no release,
Save at the cost of joy and peace.
The "woe is me," is not forgot
By him whose soul is Spirit-taught.

GETTING READY.

Now preparation must be made,
Requiring oft a full decade.
Of books and men he must acquire
Large knowledge, ere the full desire
Of heaven and earth be fully met
The standard for the prophet set.

BEGINNING WORK.

The school now left, the field invites
To labor hard. Thus he requites
The loves and help erstwhile received
From those who in his call believed.
His duty large; his salary small;
His aim, lost sinners home to call.

FULL CONSECRATION.

Now all his powers in service gives;
Through day and night in conflict lives;
Body and soul, both mind and heart,
Compelled incessant to take part
In representing Christ to men
And bringing them to God again.

POWER WANING.

A change transpires—not great, 'tis true,
Yet seen by those who closely view
The silv'ry threads in once dark hair—
The spectacles he now must wear;
And some declare with accents cold:
"Our pastor, ay, he's growing old!"

EVENTIDE.

With passing years the shadows grow
Longer and deeper. Sure though slow
The change has taken place. And now
He needs must quit his work! I trow
'Tis sad past words to see him yield
Another his honored place within the field.

RETIRED.

To face, in sad agitation,
A dreaded *supcrannuation*,
Is now his lot. What boots the task
Begun? Continued? Must he ask
The paltry dole of charity?
Nay! That were near barbarity!

OUR DUTY.

The gloom of his Gethsemane
Illumined from without must be.
As angels to His Master came
So must out love and wealth the same.
The Church must be his faithful friend,
And comfort, succor to the end.

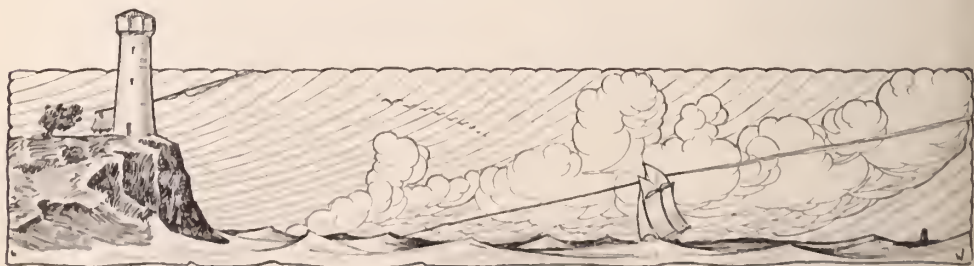
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts for April, May and June, 1913

During the first quarter of the current year, the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund), \$6,670.72; Education for the Ministry, \$2,444.33; Ministerial Relief, \$4,735.21; Endowment Fund of Ministerial Relief, \$502.66; Home and School, \$748.41; Schools and Colleges, \$97.95; Student Loan

Fund, \$202.00; Total, \$15,401.28. During the same period last year, \$20,898.02 were received. This makes the total decrease for the months of April, May and June, \$5,496.74.

Please remit any funds on hand to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.



THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT,

4001 West Prospect Place

Kansas City, Mo.

GOD SPEAKETH YET

MRS. F. H. GAINES.

NO MORE does God speak to us by audible voice or by written Word, but in many other ways He still speaks to His people, calling them to worship and service. He calls them loudly to seize the new situations He has made possible.

During the last fifty or sixty years all lands have been opened in wonderful ways to the Gospel. Many obstacles have been set aside which had seemed invincible walls. Were not these distinct, unmistakable calls of God to push forward our work to the remotest bounds of heathenism?

Our Captain invites us all to join Him in the work of missions, and to every student of His great movement there must come positive conviction that the supreme glory of missions is that it represents God's own march through history. The Christian, therefore, who is most in love with and absorbed by this work of giving the Gospel to the destitute is most closely allied with God and keeping step with His march.

Sometimes the work that we must plainly do is very close at hand, prepared for us, and the Master expects us to faithfully and efficiently execute it. The early Church could not have prospered had it not begun at Jerusalem as God commanded.

The work of Home Missions has always been one of deep interest and serious importance, but in our own generation how greatly has the interest increased and the situation intensified. So largely has immigration flowed into the bounds of our Southern Church that to meet this new call of God our Home Mission Board has placed in the field nearly fifty missionaries, in over eighty places and they are working among twelve nationalities, bringing a new transforming religion to these Christless, sunken lives.

Not alone from the rush and turmoil of city and factory life does the call to service come, but also from the far fastnesses of the mountains. Isolated sections have been and are begging for schools, for churches, for more ministers and teachers. Richly have the self-sacrificing, faithful workers been repaid who have answered these calls. God has shown us the possibilities of the work and the splendid crude material awaiting the transforming touch of the Gospel. The deepest chords of sympathy have been touched in the hearts of Christians by the destitution, the appeal of this work, and nobly have they responded. One church in selecting its missionary said: "We want her to go to the place which has hitherto been the most hopeless, the farthest removed from light."

While all these encouraging things are true, O, how much we need a new conviction of the *urgency* of missionary work. God is imperatively calling us to do direct, unceasing personal work. Imperative if we would fulfil the very purpose of our existence. A prominent worker recently said: "The Master never said, 'Go engage a preacher to work in my vineyard; but, 'Go work.'" We need our leaders who are called to their places of trust, as every church need its pastor, every army its general and its officers, but the victory is won by the steady onset of the rank and file.

The man on the bridge guides the ship, but his ringing commands reach down to the farthest and humblest sailor and altogether they bring the vessel to her desired port. The captain is the educated, trained navigator, he understands the compass, he knows the paths of the sea, the highways of travel, but he cannot pull every rope, furl every sail, stay in the "crow's nest," or frequently take the tem-

perature of the water when drawing near ice regions.

We may well take an instance from the laws of nature of the perfection and value of unity in action. Certain companies have had installed on their steamers an apparatus which makes it possible for vessels beating about the coast in a storm to know where rocks and shoals are when the fog will not permit the light to be seen and the noise of the wind drowns the sound of the bell-buoy or the siren. The apparatus is extremely simple. It is only the ringing of a bell under water, which the pilot or captain can hear telephonically. Screwed on both sides of the vessel's hull are two receivers, which are connected by wires with the wheel-house. These receive the vibrations from the bell hanging in the water on the side of the light ship. The navigator has only to put his ear-piece to his ear and ascertain on which side the vibrations are louder, in order to know the direction of the lighthouse and his own position in the fog. Many shipwrecks and much loss of life are thus avoided. Every drop of water communicates the signal to the next drop, the wires and other material take it up in their turn, all working perfectly take the ship to safety.

If the individual would but do her duty, O, the moral shipwrecks avoided and countless thousands steered to port. The following live, true story is told in a recent article by Mrs. Helen Montgomery. It was also told many times during the Jubilee Movement of the Women's Societies. It is the story of what one girl accomplished in her own church by her own personal efforts. "She was just an ordinary girl of moderate gifts, living in a plain home in moderate circumstances. This is told to show that what this girl did, any of us could do, if we tried. She was unusual in only one thing—she became profoundly stirred on the question of Foreign Missions. She got a list of all the women and girls in the church with their addresses. There were 350 of them, but only 58 belonged to the missionary society. After districting the city and marking the addresses of every non-member, she began calling on them. Before the year was over she had made more than 1,000 calls, had added about 300 members to the society, and raised the contributions from less than \$200 to \$1,200. When asked to tell about this in a meeting in her home city the girl was very unwilling to do so, but her shy, simple telling of the story will never be forgotten by those who heard her. In reply to the question how she alone had been able to do so much, she gave a recipe for Christian work that it would be hard to surpass.

"I didn't know very much," she said, "so I studied a good deal that I might have the facts to present. I knew that I didn't have much tact, so I prayed that God would teach me what to say, and prepare the hearts of those to whom I went. I took leaflets and

literature to leave with them, so that they might know, too. I never scolded, and I always spoke of the love of Jesus."

Study, prayer, information, cheerfulness, not fault-finding, and the love of Jesus; could anything be better?

Perhaps we hear some one saying, "I cannot do so great, so far reaching a work." Can you not, by using the same methods, bring some soul to the Master for His transforming touch?

Here is a sweet Old World story, retold by a recent writer, which illustrates the sure results of the quiet personal work:

A student of human nature, visiting a prison one day found his greatest interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strange, so gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer "I am unjustly accused."

"You have the appearance of an artist," said the visitor. "This was true, for the man's coat was of velvet, his hair was long and his fingers were bedaubed with paint.

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my palette and brushes?" He pointed to where they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece of canvas."

The visitor knew that it would be impossible to bring anything from outside for a prisoner, but he saw on the floor of the hall soiled and wrinkled napkin, dropped from a tray. "Take this, he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it." Every day while the artist awaited his trial the stranger came to see how his picture grew. The napkin was nailed up to the wall, and every day the artist prayed. As he painted, "Lord God, help me to paint a picture of Thee that shall win men to Thee. And every day the touch of the brush brought out more clearly against the dull wall of the cell the radiant face of Christ in a picture so beautiful that afterwards it was hung high in a cathedral to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist it was on a soiled and wrinkled napkin, tossed aside in a dusty corner.

The story is a prison parable. There a lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the Master Artist to be transformed by Him into his own glorified likeness.

Pray for the vision and the passion, then will come the peace and the power.

THE ANNUAL PRAISE MEETING

THIS service has become the most important of the year. More and more the leaders of our societies are coming to feel the appropriateness of devoting one service to thanksgiving and praise for the many blessings which

are ours. Societies should be planning now for the success of this meeting. The following helps have been prepared:

A "Blessing Box" should be given to each member months in advance of the meeting, so that when the day of service arrives her thank offering shall be ready and waiting for her, a mute witness to the many blessings that have crowned the past days and which have been acknowledged by dropping a coin in the "Blessing Box."

Responsive readings of praise are ready to make the service a united volume of spoken thanksgiving.

Invitation blanks are here to be filled out and sent to every one who should be in attendance.

Why not send for and distribute at once your "Blessing Boxes?" The above will be furnished by the Auxiliary on request at the following prices:

Blessing boxes.....	1½c. each
Responsive readings	50c. per 100
Invitation blanks	40c. per 100



AN INTERESTING SOCIETY

MRS. M. R. KIRKPATRICK.

THIS is a story of a live country missionary society on an island by the sea (John's Island, S. C.) The members of this church live three to twelve miles from it, yet the church attendance is above the average. There is a flourishing Sunday school, and the faithful women have one of the best missionary societies it has been my privilege to attend.

From an enrollment of less than twenty members, twelve were present at the June meeting. The program from THE SURVEY was used, but supplemented by written suggestions from each member as to ways for improving the meetings. It would be worth while for other societies

to know of some of these splendid ideas. More study seemed to be the strongest point. The immediate result was the appointment of a Secretary of Literature (Mrs. Benjamin Seabrook, Exchange, S. C.) She consented to prepare a kind of "circulating library," each member pledging herself to clip such articles as she thought would add to the interest of this library (big envelopes to be used for each topic); these clippings to be handed each month to the Secretary of Literature. She will ask our Publication Committee for the free leaflets.

This society meets monthly at the homes of its members. All spend the day—a

real dinner is served by the hostess—none of the members consider the dinner a hardship, as the duty falls only one time in one and a half years. Because of the great distance many must travel—the meetings open at 12 o'clock; adjourn for dinner at 2 P. M.

The new pastor, Rev. M. R. Kirkpatrick, was present at this meeting, and conducted the opening devotional exercise. After the general Scripture readings given on the topic in *THE SURVEY*, he was excused to join a fishing party, while the ladies entered enthusiastically in the work. One "suggestion" now being considered by them is the introduction of mission

study. The plan proposed was that a leader prepare questions from the lesson to be read by her at the meeting and distribute them just before reading. Close attention will result as the reading is to be followed by a recitation. Wonder if some reader of *THE SURVEY* cannot help us with this plan? What shall we study first? The President, Miss Lyda Becket, will gladly receive any suggestion, as her heart is truly in the work.

One devoted member, who was providentially kept from this meeting, sent her excuse enclosing some wise "suggestions" as to the present needs of the society.

A NEW BOOK ON CHILD LABOR

Lawlessness directly encouraged by modern child labor is one of the more subtle effects set forth in the new *History of English Apprenticeship and Child Labor*, by Jocelyn Dunlop and R. D. Denman, M. P. (London: T. Fisher Unwin, 1912.) The book exposes the fallacy of the theory that children did not work prematurely and under bad conditions before the nineteenth century, but it also shows in detail how the modern child wage-earner differs from his predecessor. He is an independent wage-earner, free from restraint of any kind. Machinery has made his work as valuable as an adult's, and the character of his work has ceased to be educative, and has become deadening when not actually demoralizing. The child laborer of to day tends always to become the lawless, useless citizen, incompetent and unemployed.

A remarkable volume has just been published from the pen of Mr. Bird S. Coler, former Comptroller of the City of New York. It is a brilliant and fearless exposure of what he considers the utter failure of our public schools in making for righteousness. He speaks of the development in such cities as New York "of a new type of criminal, a conscienceless, fearless young brute, who murders for hire and recognizes no moral accountability, and no social obligation;" due, he thinks, to the fact that our schools have become godless. He shows that charitable institutions which are under religious influences have a much lower rate of mortality and a much higher rate of efficiency than those controlled by the State.

Mr. Coler, who has had ample opportunity to study these questions, has reached the conclusion, which he declares is a surprise to him-

self as an orthodox Protestant, that Protestantism is being completely undermined and destroyed by our present system of secular schools, while Romanism is withstanding this disintegrating influence because of her insistence upon religious education.—*The Thornwell Messenger*.



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